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FINIS.

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The dutifull ADVICE *of a loving* SONNE To his aged *FATHER.*

LONDON,
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1632.

THE DVTIFULL ADVICE OF A LOVING SONNE TO HIS AGED FATHER.

Sir,

I Humbly beseech you, both in respect of the honour

of God, your dutie to his Church, and the comfort of your owne ſoule, that you ſeriouſly conſider in what tearmes you ſtand; and weigh your ſelfe in a Chriſtian Ballance, taking for your counterpoiſe the Iudgements of God: Take heede in time that the word *Tekell*, writ-

written of olde against *Balthazar*, and interpreted by *Daniell*, be not verified in you, whose exposition was, You have beene poysed in the scale, and found of too light weight.

Dan. 3.

Remember that you are now in the weining, and the date of your pilgrimage wellnigh ex-

pired, and now that it behoveth you to looke towards your Countrey, your forces languisheth, your sences impaire, your body droops, and on every side the ruinous Cottage of your faint, & feeble flesh threatneth a fall. And having so many harbingers of death to premonish

you

you of your end, how can you but prepare for ſo dreadfull a ſtranger. The young man may die quickly, but the old cannot live long: the young mans life by caſualty may bee abridged, but the old mans by no Phiſick can bee long adjourned, and therefore if greene yeares ſhould

ſometimes thinke of the grave, the thoughts of old age ſhould continually dwell in the ſame.

The prerogative of Infancie is innocencie; of Childehoode, reverence; of Man-hood, maturitie; and of old age, wiſedome.

And ſeeing then that the chiefeſt per-

perties of wisedome are to be mindefull of things past, carefull for things present, and provident for things to come; Vse you now the privilege of natures tallent to the benefit of your owne soule, and procure hereafter to be wise in weldoing, and watchfull in the foresight of

of future harmes. To ſerve the world you are now unable, and though you were able, yet you have little cauſe to bee willing, ſeeing that it never gave you but an unhappy welcome, a hurtfull entertainment, and now doth abandon you with an unfortunate farewell.

You

You have long ſowed in a field of flint, which could bring you nothing forth but a crop of cares, and afflictions of ſpirit; rewarding your labours with remorſe, and affording for your gaine, eternall danger.

It is now more than a ſeaſonable time to alter the courſe

course of so unthriving a husbandry, and to enter into the field of Godschurch in which, sowing the seed of repentant sorrow, and watering them with the teares of humble contrition, you may hereafter reape a more beneficial harvest, and gather the fruits of everlasting comfort. Re-

Remember, I pray you, that your ſpring is ſpent, your ſummer overpaſt, you are now arrived at the fall of the leafe, yea, and winter colors have long ſince ſtained your hoarie head.

Be not careleſſe, (ſaith Saint *Auguſtin*) though our loving Lord bear long with offen-

offenders; for the longer he ſtayes, not finding amēdment, the ſoarer hee will ſcourge when hee comes to Iudgement: And his patience in ſo long forbearing, is onely to lend us reſpit to repent, and not any wiſe to inlarge us leiſure to ſinne.

Hee that is toſſed with

with varietie of ſtormes, and cannot come to his deſired port, maketh not much way; but is much tormoyled; So he that hath paſſed many yeares, and purchaſed little profit, hath had a long being, but a ſhort life; For, life is more to bee meaſured by wel-doing, than by num-

number of yeares: Seeing that moſt men by many daies doe but procure many deaths, & others in ſhort ſpace attain to the life of infinite ages; what is the body without the ſoule, but a corrupt carkaſſe? And what is the ſoule without God, but a ſepulchre of ſinne?

If

If God bee the way, the life, and the truth; he that goeth without him, ſtrayeth; and he that liveth without him, dyeth; and he that is not taught by him, erreth.

Well (ſaith *Saint Auguſtine*) God is our true, & chiefeſt life, from whom to revolt, is to fall; to

whom to returne, is to riſe, and in whom to ſtay, is to ſtand ſure.

God is hee from whom to depart is to dye; to whom to repaire, is to revive; and in whom to dwel, is life for ever: Bee not then of the number of thoſe that beginne not to live, till they be rea-

dy

dy to dye: and then, after a foes desert, come to craue of God a friends entertainment.

Some there bee that thinke to snatch heaven in a moment, which the best can scarce attaine unto in the maintenãce of many years; and when they have glutted themselves

with worldly delights, would jump from *Dives* dyet, to *Lazarus* Crowne; from the service of Satan, to the solace of a Saint.

But bee you well assured, that God is not so penurious of friends, as to hold himselfe and his kingdome scaleable for the refuse and re-

reversions of their lives, who have sacrificed the principall thereof to his enemies, and their owne brutish lust; then onely ceasing to offend, when the abilitie of offending is taken from them.

True it is, that a thiefe may be saved upon the crosse, and mercie found at the

laſt gaſpe: But well (ſaith Saint *Auguſtin*) though it bee poſſible, yet it is ſcarce credible, that the death ſhould finde favour, whoſe whole life deſerved death; and that the repentance ſhould be excepted, that more for feare of hell, and love of himſelf, then for the love of God, and

and loathsomnesse of sinne cryeth for mercie.

Wherefore, good Sir, make no longer delayes; but being so neer the breaking up of your mortall house, take time before extremitie, to pacifie Gods anger.

Though you suffered the bud to bee blasted, though you

permitted the fruits to be periſhed, and the leaves to dry up, yea, though you let the boughs to wither, and the bodie of your tree to grow to decay; yet (alas) keep life in the root, for feare left the whole tree become fewell for hell fire: For ſurely where the tree falleth, there it ſhall

ſhall lye, whether towards the South, or to the North, to heaven, or to hell; and ſuch ſap as it bringeth forth, ſuch fruite ſhall it ever beare.

Death hath already filed from you the better part of your naturall forces, and left you now to the Lees and remiſ-

ſals

ſals of your weary-iſh and dying dayes.

The remainder wherof as it cannot bee long, ſo doth it warne you ſpeedily to ranſom your former loſſes; for what is age, but the Calends of death, and what importeth your preſent weakeneſſe, but an earneſt of your approching diſſo-

diſſolution, you are now imbarked in your finall voyage, and not farre from the ſtint and period of your courſe.

Bee not therefore unprovided of ſuch appurtenances as are behoovefull in ſo perplexed and perilous a journy; death it ſelfe is very feareſull, but much more ter-

terrible in respect of the judgement it summoneth us unto.

If you were now laid upon your departing bed, burthened with the heavie load of your former trespasses, and gored with the sting and pricke of a festered Conscience; if yee felt the crampe of death

death wreſting your heart-ſtrings, and ready to make the rufull divorce betweene bodie and ſoule: If you lay panting for breath, and ſwimming in a cold and pale ſweat wearied with ſtrugling againſt your deadly pangs, O what would you give for an houres re-

repentance; at what rate would you value a dayes contrition: Then worlds would bee worth leſſe in reſpect of a little reſpite, a ſhort truce would ſeeme more precious than the treaſures of an Empire, nothing would be ſo much eſteemed as a ſhort trice of time, which now

now by dayes, and moneths; and years, is moſt laviſhly miſſpent.

Oh how deepely would it wound your woefull heart, when looking back into your former life, you conſidered many hainous, and horrible offences cõmitted, many pious workes, and godly deeds

deeds omitted, and neither of both repented, your ſervice to God promiſed, and not performed.

Oh how unconſolably were your caſe, your friends being fled, your ſenſes affrighted, your thoughts amazed, your memory decayed, and your whole mind agaſt, and

and no part able to performe what it ſhould; but onely your guilty Conſcience peſtered with ſinne, that would continually upbraid you with many bitter accuſations.

Oh what would you thinke then, being ſtripped out of this mortall weede, and turned out both

of ſervice, and houſ-
room of this wicked
world, you are for-
ced to enter into un-
couth and ſtrange
pathes, and with
unknowne and ug-
ly company to bee
convented before a
moſt ſevere Iudge,
carrying in your
conſcience your in-
ditement, written
in a perfect Regiſter
of

of all your misdeeds, when you shall see him prepared to give sentence upon you, against whom you have so often transgressed, and the same to bee your Vmpire, whom by so many offences you have made your enemies, when not onely the Divel, but even the Angels

would plead againſt you; and your own ſelfe, in deſpight of your ſelfe, bee your owne moſt ſharpe appeacher.

Oh what would you doe in theſe dreadfull exigents, when you ſaw the gaſtly Dragon, and huge gulph of hell, breaking out with moſt fearfull flames, when

when you heard the weeping, wailing, and gnashing of teeth; the rage of those hellish monsters, the horror of the place, the terror of the company, and the eternity of all those torments.

Would you then thinke them wise that should delay in so weighty matters,

and idlely play away the time alotted, to prevent theſe intollerable calamities? Would you thē coūt it ſecure to nurſe in your boſomes ſo many Serpents as ſinnes? and to ſofter in your ſouls ſo many malitious accuſors, as mortall and horrible offences? Would you not thinke

thinke one life too little to repent in, for ſo many, & ſo great iniquities, every one whereof were enough to throw you into thoſe unſpeakable and intolerable torments.

And why then, (alas) doe you not at the leaſt devote that ſmall remnant, and ſurpluſſage of theſe

your latter dayes, procuring to make an attonement with God, and to free your Soule and con ſcience from that corruption which by your fall hath crept into it.

Thoſe very eyes that behold, and reade this diſcourſe, thoſe very eares that are attentive to hear it,

it, and that very understanding that cõsidereth and conceiveth it, shall be cited as certaine witnesses of these rehearsed things. In your owne body shall you experience these deadly Agonies, and in your soule shall you feelingly finde these terrible feares; yea, and your present

ſent eſtate, is in danger of the deepeſt harmes, if you doe not the ſooner recover your ſelfe into that fold, and family of Gods faithfull ſervants.

What have you gotten by being ſo long a cuſtomer to the world, but falſe ware ſutable to the ſhop of ſuch a merchant,

chant, whoſe traffique is toyle, whoſe wealth is traſh, and whoſe gaine is miſerie: what intereſt have you reaped; that might equall your detriment in grace and vertue? or what could you find in the vale of teares, that was anſwerable to the favour of God, with loſſe where-

whereof, you were contented to buy it.

You cannot now be inveigled with the passiõs of youth, which making a partialitie of things, sets no distance between counterfeit and currant, for these are now worne out of force, by tract of time are fallen into re-

reproofe by triall of their folly.

Oh let not the crazie cowardneſſe of fleſh and bloud daunt the proweſſe of an intelligent perſon, who by his wiſedome cannot but diſcerne how much more cauſe there is, and how much more needfull it is to ſerve God then

then this wicked world.

But if it bee the ungrounded presumption of the mercie of God, and the hope of his assistance at the last plunge (which indeede is the ordinary lure of the divell) to reclaime sinners from the pursuite of Repentance. Alas, that

that is too palpable a colluſion to miſlead a ſound and ſerviceable man, howſoever it may prevaile with ſicke and ill affected iudgements: who would relye upon eternall affaires upon the gliding ſlipperneſſe, and rũning ſtreames of out uncertaine life? who, but one of diſtem-

of distempered wits, would offer fraud to the discipherer of all thoughts; with whom dissemble we may to our cost, but to deceive him is unpossible.

Shall we esteeme it cunning to robbe the time from him, and bestow it on his enemies, who keepeth tale of the least minutes,

minutes, and will examine in the end how every moment hath beene imployed. It is a prepoſterous kinde of pollicy in any wiſe conceit to fight againſt God, till our weaponsbe blunted, our forces conſumed, our limbs impotent, and our beſt time ſpent; & then when

we fal for faintneſſe, and have fought our ſelves almoſt dead to preſume on his mercy.

Oh! no, no, the wounds of his moſt ſacred body ſo often rubbed, and renewed by our ſinnes, and every part and parcell of our bodies ſo divers, and ſundrie waies abuſed, will be

be then as ſo many whetſtones & incentives to edge & exaſperate his moſt juſt revenge againſt vs.

It is a ſtrange peece of Art, and a very exorbitant courſe, when the ſhip is ſound, the Pylot well, the Marriners ſtrong, the gale fauourable, & the Sea calme to lye idlely

at the road, burning so seasonable weather; And when the Ship leaketh, the Pilott sicke, the marriners faint, the storms boysterous, and the Seas a turmoyle of outragious surges, then to launch forth (hoise up saile, and set out for a long voyage into a farre Countrey.

Yet

Yet ſuch is the skil of theſe evening Repenters, who though in the ſoũdneſſe of their health, and perfect uſe of their reaſon; they cannot reſolve to cut the Cables, & weigh the Anchor that with-holds thẽ from God.

Nevertheles, they feed themſelves with

a ſtrong perſwaſion that when they are aſtonied, their wits diſtracted, the underſtanding dusked, and the bodies and ſoules wracked, and tormented with the throbs, and gripes of a mortall ſickneſſe; then forſooth they will begin to thinke of their weightieſt matters, and become ſudden

ſudden Saints, when they are ſcarce able to behave themſelves like reaſonable creatures.

No, no if neither the Cannon, Civill, nor the Common Law will allow that man (periſhed in judgement) ſhould make any teſtament of his temporal ſub-

ſtance, How can hee that is animated with inward garboyles of an unſetled Conſcience, diſtrained with the ringing fits of his dying fleſh, mained in all his abilitie, and circled in on every ſide with many and ſtrange incombrances be thought of due diſcretion to diſpoſe

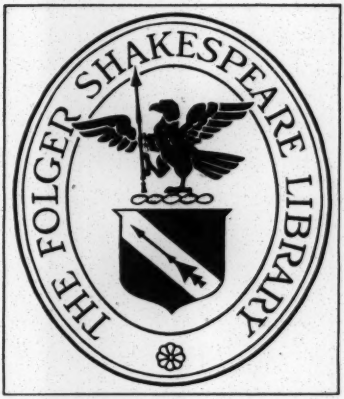
ſpoſe of his chiefeſt Iewell, which is his Soule, and to diſpatch the whole mannage of all eternity, and of the treaſures of heaven in ſo ſhort a ſpurt.

No, no, they that will loyter in ſeede-time, and begin to ſow when others reape; they that will ryot out their health, and

and beginne to caſt their accounts when they are ſcarce able to ſpeake. They that will ſlumber out the day, and enter their journey when the light doth faile them, let them blame their owne folly if they dye in debt and eternall beggers, and fall headlong into the lap

lap of endleſſe perdition.

Let ſuch liſten to Saint *Cyprians* leſſon, Let, ſaith he, the grievouſneſſe of our ſore be the meaſure of our ſorrow; let a deepe wound have a deepe and diligent cure; *Let no mans contrition be leſſe then his crime.*

FINIS.

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